1: Fitzgerald-H-5 (1937-1938) AE3 Sino-Tibetan
Border Peoples AE3

quite as numerous as men. Some of the goods sold are 443
brought from districts fifty and more miles away, and, 438
especially in the winter months, some Tibetan horse dealers are sure to come down with ponies to sell. By mid-day the market is fully open. Booths are set up in long lines for the sale of silks, and other goods which would be damaged by the sun, temporary restaurants and tea houses do a thriving trade, while the air is rent with the shrill screaming of innumerable pigs, tugging and straining at the ropes which secure them by the hind legs. Elsewhere pottery, bamboo [286] brooms, brass and copper ware from Li Chiang, fruit from the eastern shore of the lake, mats from Mi Tu, and a line of booths gay with the peasant embroideries made by the Min Chia women, attract a crowd of customers and idlers.

Bargaining is keen and shrewd. No one buys anything until every vendor has been visited, his wares priced, cheapened, and compared, and finally, after many return visits, when the price has been lowered by a nickel or two at most, the sale is made. Traders complain that now the crowds come more to see than to buy, and they regret the old days when opium was still grown. Some of the wares offered for sale are surprising. Carved doors and staircases for houses ready made and apparently of a standard size, are made in Hsi Chou north of Ta Li and offered for sale at these markets, to which they are brought fifteen miles on the backs of girls and men. There are the parrot sellers, whose "wares", small green parrots which are found wild in many parts of Yunnan, sit serenely, untied and tame, upon a large wooden frame of perches, carried on the vendor's shoulders. On the edge of the market, squatting on the ground, the Tibetan horse dealers, in their leather knee boots, with grimy bare chests, and long, matted, lousy hair, sit aloof and alien, watching their mounts, and the Mohammedan muleteers who come to look them over. Towards mid-day a long line of Min Chia

342 front wall. A large part of the yard is set off by a low wall and serves
[343] as a cattle pen. Opposite this on the narrow side is a stall for horses and yaks, formed merely by a roof about 2 meters wide and open toward the yard. The house itself consists of two rooms about two meters high with simple mud walls and a Tibetan-style flat roof formed of horizontal wooden beams laid side by side, with layers of earth spread over them. The two rooms are furnished with simple k'angs which are heated from the outside, as in China. Almost all these winter houses look very dilapidated. Next to the winter houses one some-
[372 237] times sees large stacks of dried yak dung, resembling our haystacks.

Work of the Men and Women

512 The daily schedule and the work of the tent nomads is very simple. They sleep surprisingly little. They get up at the first hint of dawn and do not go to bed until two or three hours after dark. They only occasionally take a nap in the middle of the day. As soon as they get up, they milk their animals and drive them out to pasture.

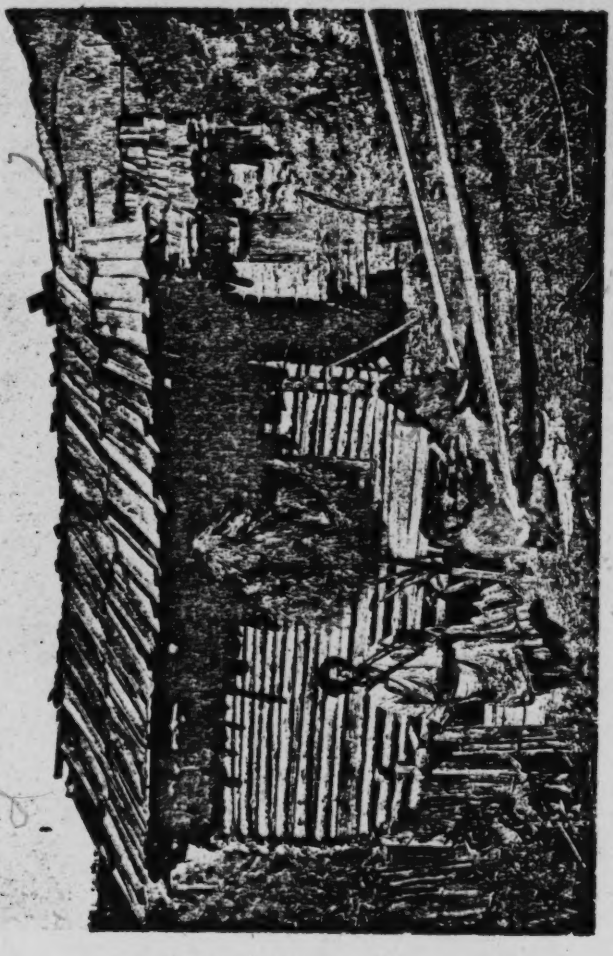
462 The men work very little. Their favorite occupation is riding in company and paying calls, during which the main topic of conversation is pasture conditions and choice of pasture sites. When it
[294] grows dark they chat and drink tea. Oddly enough, the men make their own clothes.

462 For the rest, practically all the work falls on the women. They
234 must milk, make butter and dried curds. Cooking, however, takes little time, in view of the simplicity of the Tibetan diet.

283 The women also spin. The fleece is first /23/ washed in cold
462 water, wrung out and then dried on the meadow. In spinning they
286 wind the wool on a short wooden stick and, with a simple hand spindle consisting of a weighted wooden stick, they spin off a coarse yarn. The wool which the women spin they take to the sedentary Fantzu women who can weave a cloth used in making tsamba bags. The nomad women buy back this cloth with money, butter or wool. The cloth for their woolen coats and pelerines they have woven by
[435] Chinese in Ho-chou. The Chinese weaver gets one cent for a foot of material. The nomad women themselves know how to weave only the coarse yak hair cloth from which tents are made. The men and women also twist coarse ropes of yak hair which they use to stretch the tent material, for bridles and for tying up their horses. Other feminine handiwork, such as knitting and embroidering, is not done by the nomad women.

372 Gathering fuel is one of the important occupations of the women.
237 They must collect yak and sheep dung, dry it and stack it properly.

2: Rock K-5 (1934-) 1947 AF16 Southwest China
Sino-Tibetan Border AE3



(Courtesy Nat. Geog. Soc.)

PLATE 189.—LU-TZU HUTS AT BARANG

白汗 林 路子 住 房

All Lu-tzu huts are alike and the price is three silver taels each. Lu-tzu women can be seen weaving hemp cloth.

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[p. 362E]